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THE TIME OF THE
OR, THE SLAVEHOLDERS
REBELLION.

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Edward E. Townsend

THE TIME OF THE END;

OR, THE

Slaveholders' Rebellion,

PREDICTED MORE THAN TWO THOUSAND YEARS AGO

BY THE PROPHET DANIEL.

THE

GOVERNMENT OF THE UNITED STATES

VINDICATED IN SUPPRESSING THE REBELLION.

THE

"GLORIOUS HOLY MOUNTAIN:"

THE TITLE WHICH GOD GAVE TO THE GOVERNMENT THAT GUAR-
ANTEES CONSTITUTIONAL RIGHTS AND CIVIL AND
RELIGIOUS LIBERTY.

Daniel, 11c. 40-45. &c.

ELMIRA, N. Y.

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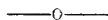
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INTRODUCTION.



Prophecy was for many years a trouble to my mind. Its seeming obscurity cast around it a fear and terror, and it appeared as temerity to tread upon such hallowed ground. But an anxiety to know God's Word in its fullness made me take even the study of the prophets and prophecy into view. And I have now to say that I could never have had so clear a sight of the plan of Redemption and of the future glory of the church as this study of the prophecy has given me. And what I once did not believe, I now most cordially embrace. That is, that Christ comes prior to the millenium to give his saints their inheritance on this earth rather than after that period. And also, that without doubt that day is so near at hand that it is both the duty and blessed privilege of every christian to look constantly for his "appearing." Let no man be deceived. If the following pamphlet be a true construction of Daniel's prophecy, then indeed are we upon the verge of time and of the resurrection of the righteous dead. Not because your humble servant has any foreknowledge, but because God has both the ability to foreknow and also to foretell whatsoever comes to pass. And certainly both His foreknowing and foretelling would be useless if His servants could not understand his prophets after they had transferred the vision to his people. I am one that now denies the position that the event cannot be known with certainty, before it comes to pass. This false position would cheat us out of heaven itself. For certainly both heaven and hell are subjects of prophecy; and if I am bound to believe in future rewards and punishments at the mouth of the prophets, am I not also bound to believe in future events of time? There is probably this point which has not been fully realized concerning prophecy. The Scripture simply gives the outlines of events as a general thing, and that too, oftentimes in highly figurative and symbolical language; while the event itself is brought about by the movements and ordinary circumstances of time. But how to reconcile

an outline with a full figure, or the thing symbolical to the thing itself, has been the trouble. Nevertheless, this one thing is certain, if the student of prophecy will keep the order of time set forth in all chronological prophecies, there can positively be no mistake in the event. So that, however highly wrought the language, there can be no mistake in the application of that same language to the events in time which that language was intended to set forth. Now, by a close observation of Scripture language and of the actual computations of time often made, (and always made when necessary to attain the definite object of God), there is an infallible rule and guide which gives the Sacred Word a precision that is fatal. Earth and heaven may pass away, but not one tittle of the law until all is fulfilled. Yet I cannot think that God intended to clothe the Scripture with abstruseness; not even prophecy. The most common mind can attain to the understanding of the most abstruse points if they will use due diligence, faith and prayer. And without these instruments which God has ordained many christians become infidelic as to the predictions which God's Word contains. And how such persons will be prepared for the coming and glory of the Lord, I cannot tell. I fear that Christ will say to them as he did to the two disciples who were going to Emmaus, "O fools and slow of heart to believe all that the prophets have spoken."

But to the subject of this little book. God foresaw the sufferings, the hopes and aspirations of our forefathers in setting up this Government, embracing civil and religious liberty with constitutional guarantees; He also foresaw this cruel system of slavery and its wicked ambition, and its final and total overthrow by the mighty power of the Union. And I verily believe He has mentioned our beloved President, Abraham Lincoln, in the beginning of the twelfth chapter of Daniel,—there representing him as a mighty agent styled Michael, the great prince, or as we more commonly understand it, the President; "who standeth for the children of thy people," and therefore, he presides over the inhabitants of what Daniel calls the "glorious holy mountain," which if the interpretation that follows be true, is these United States of America.

EDW'D E. TOWNSEND,

Sept. 4, 1865.

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THE TIME OF THE END.

Daniel, 11c. 40--45, &c.

49 v. And at the time of the End shall the king of the South push at him; and the king of the North shall come against him like a whirlwind, with chariots and with horsemen, and with many ships; and he shall enter into the countries and shall overflow and pass over.

41 v. He shall enter also into the glorious land, and many countries shall be overthrown; but there shall escape out of his hand even Edom and Moab, and the chief of the children of Ammon.

42 v. He shall stretch forth his hand also upon the countries, and the land of Egypt shall not escape.

43 v. But he shall have power over the treasures of gold and of silver, and over the precious things of Egypt; and the Lybians and the Ethiopians shall be at his steps.

44 v. But tidings out of the East and out of the North shall trouble him; therefore, he shall go forth with great fury to destroy, and utterly to make away many.

45 v. And he shall plant the tabernacles of his palaces between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him:

12c. 1st v. And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book.

2d. And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt.

3d. And they that be wise, shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and forever.

4th. But thou O Daniel, shut up the Words, and seal the book even to the time of the End; many shall run to and fro, and knowledge shall be increased.

At the time of the End shall the King of the South push at him, and the King of the North shall come against him like a whirlwind with chariots and with horsemen, and many ships, and he shall enter into the countries and shall overflow and pass over.

This is a full and complete history of the Slaveholder's Rebellion, and of the vast armies and armaments and navies which the

King, or Government of the United States, whirled against the King of the South, or confederacy of the Southern or Slave States.

This description given of God to Daniel over 2400 years ago, fully comprehended the origin of the war and the attacking power. Therefore he begins, even as we all know the war began, with an attack made by the King, or Government of the South, against the King, or Government of the United States, or North. It should be commonly known that the eleventh chapter of Daniel is a literal history of the world from the Persian Empire down to the end of time; therefore, the man who understands common history needs but little assistance in making the application. In the former part of this chapter the language bears so literal a construction to the times and things they intended to represent that Porphyry, an ancient infidel, insisted that Daniel wrote them after the wars and occurrences had taken place. But we know that Daniel did write the language of which we are now commenting long before the event, so that if we get the true application we must, indeed, give God the praise. And since this part of the chapter begins with saying, "at the time of the End," why, certainly we must believe that it is the closing period of the whole history. It would be very bad logic and theory also, to say that this language does not mean that the things to occur in the concluding verses, or part of the whole history, do not mean what it says; that it is the period which shall embrace the final war and troubles of this world. But if we follow along to the next chapter we shall see that even a resurrection of the dead takes place, immediately after, and as it were, in connection with these very events, and a variety of dates and sayings which lead to the same end and make the matter very plain. That is, that this saying, "the time of the End," means when this war between the South and the North shall be completely closed and settled, then the end of time is fully come. And since God himself has said that the period embracing this war is "the time of the End," therefore, I shall not labor very hard to prove the matter to any one. They must believe or disbelieve, as they themselves choose in the matter. But it shall be my province to identify these two kings. And as they have already been brought to your view in their exact relations in the war through which we have just passed, I would ask, who but the Almighty and All-wise God could foresee at so remote a period

this great struggle, and give it its appropriate place in chronology, and foretell the movements of the United States Government and their termination in so comprehensive a space, with all the paraphernalia of war? "Chariots," or long winding trains of cannon and baggage, and material of war; "Horsemen," or vast bodies of cavalry with gaudy trappings and glittering swords, sweeping over Southern plains and rolling back the foe; "Many Ships," or fleets that whitened the ocean with their sails, and drew astonishment from all the nations of the earth at their power and invincibility, totally blockading a coast of over two thousand miles in length, and finally rendering intercourse to any extent impracticable, and "overflow and pass over" with armies that, truly as described, swept away every vestige of opposition, whether human or in nature, and restored the Union to its more than original grandeur.

But in this description, as all can see, the prophet has carried us through the rebellion, and has given us the name of each contending party; yet with a strange but wise and foreseeing mind he has given us only a description of the power and success of the North, leaving a large margin for a full and complete description and characterizing of the King of the South. And, of course, we who are cognizant of the state of the case can see the necessity of this. For, among all the nations of the earth where should we see two different antagonistic powers occupying one and the same country that could be properly denominated kings, or governments of the North and South. But surely, nowhere could you find such a King, or government of the South, except in the Southern Confederacy; and, therefore, it was necessary to give an extensive view of his doings and deeds, of his moral and political character, which the prophet has done true to the letter. This power which arose at a moment's notice on his prophetic vision, was previously nowhere to be seen on the political horizon. But suddenly it lifted up its head and assumed the character of a government, and "pushed," or made a strike at, the remaining or true government of the Union, which they of the South and all the world beside, styled the North. But this new power which so suddenly arose to view, was one of peculiar character. It resembled, strange to say, Egypt and her bondage which she exercised over Israel; also, the resemblance related to the products and fab-

ries of the same country, and through this resemblance and nature this King of the South exercised power or influence over the commercial and financial affairs of the world, &c.

Now, let us begin with Daniel's identification, and see if he was at all mistaken in the nature or character, or deeds of this King, or Southern Confederacy, whose doom he foresaw as well as his rise and character.

41st v. Consider how correctly Daniel begins the identification by saying, "He shall enter also into (or possess) the glorious land, and many countries (or states) shall be overthrown: but there shall escape out of his hand even Edom and Moab, and the chief of the children of Ammon." We discover by following the connection down to the 41st verse that it is the King of the South, or the Southern Confederacy, that has entered into the glorious land; for the description is a complete one, and the connection holds good throughout, therefore, it is the same king in the 41st verse that in the 44th verse hears tidings out of the East and North, and certainly, if he is not king of the North or East, he is of the Southern Confederacy, or the attacking power that enters into or occupies the "glorious land." And the prophet does not stop until he tells us the effect this entering, or occupancy, has upon the "glorious land." He says that "many countries shall be overthrown;" that is, many of the States composing that "glorious land shall be overthrown." This was surely the case with the Rebellion. Many of the States were overthrown, their constitutions changed from the Union to the Confederacy of the South. Still he adds, 41st v., but there shall escape out of his hand even "Edom and Moab, and the chief of the children of Ammon." As the original countries of Edom, Moab, and Ammon, are but deserts and wastes in this remote age of the world, this, therefore, can only be a figure between the modern and ancient state of things. Edom, and Moab, and Ammon, were truly of the kindred of the Israelites, but their hearts were ever against the true interests of those whom God called his children. Is it difficult then to suppose, if there is a part of this glorious land that may in the prophet's view be styled Egypt, or the land of bondage, that there may not also be some part like Edom, and Moab and Ammon, half-hearted, if not mortal enemies of the King, or government of the United States. And indeed, what the all-wise God foresaw, we ourselves have seen that a part

of the States of this Union, not even commonly included in the so-called Slave States, were inclined towards the South. And in this sense they stood as Edom, and Moab, and the chief of the children of Ammon. Or, as the principal men or leaders of the Ammonites stood towards Israel, so many prominent men of the North stood towards this Government, and sought to throw the weight and power of some of the States into the hands of treason. But, notwithstanding the conspiracies and secret cabals, and the mobs and burnings they instituted, yet these States escaped out of the hands of the South by the superintending care of God and the power and sagacity of the government of the North. All true Union men and lovers of their country have felt the force of these things, and can verily say, this is the truth. But what shall we say of God, who foresaw it many hundred years ago?

42d v. Now, since the prophet has foretold us what political agitation should take place among the States of the "glorious land," and what an overthrow many of them should have, and what particular part should escape out of the hands of the Southern Confederacy, or, as he calls him, King of the South, he now (42 v.) proceeds to tell us what part of the glorious land should not escape out of his hand; therefore, he says, "He shall stretch forth his hand upon the countries, (or States of the glorious land) and the land of Egypt (or the land of bondage, or Slave States,) shall not escape. This I need not comment upon. It is too familiar to the world. What amazing identifications we have now had at the mouth of the prophet, and how strange that they should come leaping down on the tide of time through 2,400 years, and alight upon the head of this so-called Southern Confederacy in these United States of America.

43d v. But the prophet has not done: He must fasten the matter with an irrevocable certainty, so that no mistake may be made as to this new and corrupt government.

"But he shall have power over the treasures of gold and of silver, and over the precious things of Egypt, and the Lybians and Ethiopians shall be at his steps." Or, as the prophet would tell us: This King of the South should have great power or influence over the financial affairs of the country, (over the treasures, &c.,) and also over the "precious" things, or products and fabrics which resembled the precious things, or products and fabrics of Egypt;

adding at the same time, "and the Lybians and the Ethiopians shall be at his steps." Inferring that the Lybians, or slaves from those countries who were at his steps were the motive power, or laboring power who should produce the "precious things" or products of Egypt, or of the South, which resembles Egypt in its institutions and products; and said precious things, or products, or fabrics, should have a great influence upon trade, commerce and traffic, most probably; and therefore, this King of the South, or Southern Confederacy, should have a great power over the "treasures of gold and of silver," or the finances of the glorious land. And this should be a great consideration of this King of the South. Which thing, as you all know, was one of the great troubles the government of the United States had to contend with. It was this financial disturbance that gave the South great advantage in the origin of the war; and it was caused largely by the influence the South had in the cotton trade. So the prophet compares the precious things of Egypt, or the fine linen fabrics of Egypt, which were a renown of that country, to the cotton of the South. Styling them the "precious things of Egypt," looking upon them as the products of a cruel system of bondage, as derived from the labor and oppression of the Lybians and Ethiopians who were at his steps; or, as he would tell us, they were the slaves of this Southern Confederacy, through whose labor and products he should attain so great an influence over the finances, and commerce, and trade of the country and world. We all have heard the boasting expressions of the South, that Cotton was King, and the Seer has not forbidden that it should be a source of great financial power, but he has stigmatized it as arising out of a system of oppression exercised upon the poor African, or Lybian and Ethiopian, which is the same.

Let us ask the question direct. Does the prophet mean this language to apply to the Southern Confederacy or to some other power? If he means this language to represent the South, then, of course, there is a fitness in all that he says; but if not, where is there any other power close down upon the verge of time who makes war upon a certain king or government of the North, who in his turn comes against said government of the South like a whirlwind with chariots, and horsemen, and many ships, and overflows or sweeps over with his armies the countries or states of a

certain glorious land occupied, or entered into by a certain king of the South, who has great power or influence over the treasures of gold and silver, or the finances, and over the precious things, or products and fabrics of some country resembling Egypt, when she was in her power and glory, (and not "a base kingdom") made great by a system of oppression, or by having slaves at her steps as did Pharaoh. 'Tis a vain research. History does not afford any record of a great and glorious land wherein two such powers have contended, the southern pushing against the northern, and overthrowing many countries, or states of that land, some escaping,—which same power has attained great influence by a principle of slavery, and those slaves actually being Lybians and Ethiopians, or veritable inhabitants of Africa, and therefore, dragged from their own country by violence,—who also, as the connection infers, were a producing power of some precious things, or staple products, bearing an analogy to the staple products arising from Egyptian bondage, over which products said king, or government of the South, shall have a powerful influence, as also he shall have over the finances of said glorious land: either of which powers, as may be truly inferred, being situated in said glorious land and holy mountain. But the former expressly, as the sequel shows for a purpose, shall "plant the tabernacles of his palace between the seas in the glorious holy mountain, (or government guaranteeing constitutional rights and civil and religious liberty,) but he shall come to his end and none shall help him." The rise in value of gold and silver and the enormous exchange required between our own and foreign countries, the great convulsion in the financial world, everywhere seen and felt since the breaking out of the Rebellion, makes this expression of Daniel a most extraordinary and astonishing prediction, and certainly pins the account upon the back of the Southern Confederacy. Otherwise, we must look for another South attacking another North, each having exactly like characteristics and situation, which is not supposable.

44th v. But there are still other conditions which must move this King of the South, other characteristics which designate him. "But tidings out of the East and out of the North shall trouble him; therefore, he shall go forth with great fury to destroy and utterly to make away many. Let the voice of God and reason

speak To say "The North and the South," has been but a common by-word in the United States of America to designate the territory devoted to freedom and the territory devoted to slavery and even a line of compromise was drawn by the wisdom of statesmen, that liberty might not infringe upon slavery and that slavery might not infringe upon liberty. Yet there seemed to be but a union of government, while there was a disunion of principle; and, as might have been expected, increasing discord and disunion arose out of differences of sentiment so irreconcilable. All this the prophet saw down through the vista of time. He also saw that although an outbroken war had arisen between the two sections of a glorious land,—a land glorious as we shall hereafter see in her constitutional guarantees as well as in climate and fertility,—yet each part should have great influence, and seek to exert his power in the territory and politics of the other so that he might thereby overthrow his adversary. But the prophet sees with certainty that the South relies greatly upon the relations, principles and schemes he has maintained in the North, for he says, "tidings out of the North shall trouble him." Therefore, we see the actual state of things corresponds with the expectations he entertains. Political parties and cabals instituted for the purpose of influencing the government of the free States, afforded no little anxiety to the friends of free principles, and a deep sympathy was exhibited between northern and southern disunionists, which gave hope that the South might attain her object. But as all know, the final expression of the northern States in favor of sustaining the Government and putting down the Rebellion by a vigorous prosecution of the war, gave the South a clear view of their fate. At the same time, or previous, the confederates had plans of recognition laid in the "East," as the prophet expresses it, or as we term it in Europe. These schemes were based upon their cotton influence largely, hoping at the same time that despots, and all who were opposed to democratic institutions, would seize upon so favorable an opportunity to dismember the republic that gave such freedom to the popular will. Still, in all these purposes the confederates were doomed to disappointment. No recognition came from the East, no tidings to relieve his burning anxiety from the North. His friends in the free States held their opinions with many qualms of conscience, lest by some means or influence they might

overthrow the temple of Liberty which God and their fathers had erected, whose lofty spires glittered on the darkness of receding centuries of wrong. Thus the all-wise and foreseeing Maker long ago considered the principles and even the sentiments of this king, and also, the deep and damnable expressions of his grief. For he says of him, "therefore, he shall go forth with great fury to destroy and utterly to make away many." Who that ever turned his ear southward during this Rebellion could not hear the groans of tortured, hanged, martyred Union men, whether of the northern or southern birth? Then, when prisoners were exchanged from time to time, starved, haggard, emaciated, the story of hatred, destruction, murder, was written on those pallid countenances. And at last it was revealed that these sufferings were but the effect of a premeditated system of starvation and death. And the state trials that have and are taking place do not hide the features of this revolting picture, which God's spirit drew in the perspective of twenty-four centuries. While the loss of the life of the Chief Magistrate of this nation at the hand of a bloody assassin, entertaining all the putrid sentiments of that rotten system of slavery, if not indeed a genuine tool of the Confederacy, together with the plot to take the lives of all the chief officers of state at one simultaneous stroke, renders this prediction most wonderful—"therefore, he shall go forth with great fury to destroy and utterly to make away many."

45th v. Again, we come to a new identification arising out of the peculiar geographical position of each of the parties, as also of the particular character of the government of the North, or of the power that brings the King of the South to his end: this being styled the "Glorious holy Mountain," in which the "the King of the South shall plant the tabernacles of his palace, between the seas, yet he shall come to his end and none shall help him." This mountain or government, called glorious and holy, evidently is not of the same character as its opponent which it overcomes; nevertheless, each of them are situated between the seas, and whatever the opposing power is, that is situated in the glorious holy mountain: it is the king of the government of the South.

The question may here arise, whether "the glorious land" mentioned in the 41st verse is the same as "the glorious holy mountain" here spoken of. It would seem that they are. For the king

of the South certainly enters into the glorious land and possesses it at the time he is pushing against the king of the North; and in this last connection, he plants the tabernacles of his palace (or the seat of his government) in the glorious holy mountain, or government. And there is nothing inconsistent in supposing that a great and liberal government shall or may exist within a glorious or extensive and fertile land, if only the connection will admit of such a construction. And this history does not debar the conclusion. Nevertheless, there may arise questions as to what constitutes a "glorious holy mountain," or government, although there would be no hesitation as to what constitutes a "glorious land." And indeed, it is sad to contemplate that in the history of the world there have been few governments based upon such principles as would warrant the application of such a title to their polity or constitution. Should we search from the day that Moses issued the laws of God to the wandering tribes of Israel, we shall find few or none at all answering to so sacred a title. Our own beloved government will answer as well to this prefix as any other, except it might be to that of England; but to her this language and history of Daniel can have no application, although she is in the order of time, but not of events. While these United States of America answer either to time, title, location, history, circumstances, or any other particular mentioned in the prophecy, which, therefore, amounts to all that is requisite in any prophecy.

But look a little further at the characteristics which are necessary to the filling out of the expression, or title, "glorious holy mountain." Certainly it cannot be a freedom from sin and evil, from war and strife or intestine revolt, and blood-shedding and murder, or oppression and covetousness, for we have seen by proper deduction that all these have existed in the character of the attacking king; and the prophecy insists that he shall come to his end and none shall help him. So that when we are looking for a "glorious holy mountain," we need not necessarily look for a land or government free from sin and the accompanying consequences of such a fallen state. But as we are told, so we must look for a government that, having arisen among or at the end of all the nations and governments of the earth, shall have great civil and religious privileges guaranteed to at least a part, and according to the tenor of this prophecy, in the end to all of its inhabitants, (if

we can infer that the overthrow of a certain slaveholding power in its midst is proof to that effect,) showing verily, that there are two opposites in this "glorious land." While one calls for the title "glorious holy mountain," the other is a time-serving, oppressive, ambitious power, seeking the influence arising out of the power he may gain over the treasures of gold and silver, and over the precious things of Egypt as produced by the Lybian and Ethiopian at his steps. Or, as we must necessarily conclude, the contest that arises between these parties grows out of their very character. One having the characteristics which entitle him to be styled "glorious and holy," which undoubtedly arises out of his constitutional guarantees of civil and religious liberty, and is therefore styled "glorious and holy," while the other relies upon a system of slavery and its producing power and influence, and has a ferocity and nature in accordance. The term "glorious and holy" is applicable to any government that regards the laws of God and humanity that invests its subjects with the right to serve their own consciences out of the divine Word. It certainly will put the historian who follows the line of sacred prophecy to the test, to find any other government since the time of Daniel that bears any greater resemblance to the form of this expression than the government and constitution, with the declaration, of these United States of America. And even should he find such a form and policy attached to some former nation, it must have the proper chronology and accompanying identifications of prophecy, or it will be of no avail. Therefore, when we consider that Daniel has expressly told us in a former 7th chapter, 17th verse, that there should be but four beasts, or great universal idolitrous empires down to the end of time, and that the Papacy should arise in or among the ten horns, or kingdoms which should compose the East, or Roman Empire while in its decline, and that at a certain stage of that Papacy a judgment or reformation should take place, which should consume and destroy it to the end, how, then, is it impossible that this glorious holy mountain, or government, is and should be a part and product of that reformation, while indeed the Roman Empire, in its declining state, is still and will be in existence down to the end of time? Also, when we consider that our Pilgrim fathers left Papal countries, and principles, and persecutions behind, for the purpose of attaining freedom

to worship God according to the dictates of their own consciences "at a faith's pure shrine," then, indeed, ought we not to look for this "glorious holy mountain" even as it is told us, "between the seas?" Or, as the mind readily contemplates, between those two great oceans, the Atlantic and Pacific, which bound this continent and country on the east and west; which considerations, connected with the chronology of the Papacy which common as well as divine history tells us, began its existence in the year six hundred and six A. C., and must therefore close its career at the end of twelve hundred and sixty days (or years as is the interpretation), which terminates, therefore, in eighteen hundred and sixty-six, and embracing this fact which is of such easy comprehension with the prophecy concerning this war, which must take place at, or as we must understand, near the end and close of the world. Then indeed, is not the prophecy answered as to time, location, characteristics, and whatever particular may be requisite, not even leaving out the essential beauty of this republican form of government, but styling its sacred institutions and equitable polity as "The glorious holy mountain." Still, there remains a point to discuss in this 45th verse concerning the career of this King of the South. "But he shall come to his end and none shall help him." And this particular must be fulfilled also, lest the whole prediction fail. We have all seen this confederacy of the Southern Slave States turning its eyes towards Europe, and towards its sympathizers in the North, expecting day after day that some scheme, or plot, or policy would succeed, but no scheme or device did succeed; none of his friends in the North could avail to help him. These Edomites and Moabites, and these chief or principal men of Ammon, though they cried never so hard: it is an unconstitutional war—it is an abolition war—it is a war of coercion—you are going to take away the property of the South; still, the "irrepressible conflict" went on, and no European government dare, in the face of that cruel system of bondage which the South had incorporated into their constitution, even advocate openly so unholy a cause. Therefore, "he came to his end," beneath the floods and whirlwinds of republican hosts, who swept away his bulwarks and defences like the chaff of the summer's threshing floor, occupying his harbors and rivers with invincible navies. While the thunders of ten thousand cannon, shook the mountains and vales of the South as with

an incessant earthquake, the bursting shell and flashing musket lit up the heavens with the lurid light of death—chariots of war tore up the virgin soil—mighty squadrons of cavalry with iron hoof, trod down and eat up the green fields of his fraud—a thousand sanguinary battles of greater or less magnitude, cut off both the slaveholder and his principles, and the broad territory over which he had “stretched his hand” became but one vast aceldima. And to-day, where are the proud oppressors that dared to lift up their puny arms against the God of hosts and his poor Ethiopians and Lybians, and the “holy mountain of his delight?” Heaps upon heaps, and echo says heaps upon heaps. The Seer hath said, more than two thousand four hundred years ago, “but he shall come to his end and none shall help him.” Was it a vain saying?

12th ch., 1st v. But now we come to still other identifications, to new prophetic testimony, amazing in its wonders and relations. Verily, the Word of God is of all books the most astonishing; but can it be possible that the closing up of the history of Time is the beginning of the annals of Eternity? Have we indeed and in truth come to a portion of Scripture that, being actually connected with the history and literal events of a temporal government, is also, by the Spirit of prophecy, declared to be the opening scene of an Eternal kingdom and government, to be forever hereafter ruled by God and Christ? Christians, if this be true, open up the avenues of faith, for the day of your redemption draweth near. Holy, holy, is the Lord of hosts! let the whole earth be full of His praises. Then let us take the Word of God into consideration. “And at that time shall Michael stand up, the great prince which standeth for the children of thy people! and there shall be a time of trouble such as never was since there was a nation even to that same time! and at that time thy people shall be delivered, every one that shall be found written in the book.”

2d v. “And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.”

What shall be said concerning language of this character. We can only say that if it be of God, it must certainly be fulfilled. But who dare enter upon it and tell us its interpretation? That it closes the gates of Time, evidently, and opens the portals of Eternity, none can deny. But dare we, dear fellow christians,

draw near our God and ask Him with our faces in the dust, when, O Lord, shall these things be? Let us take courage, dear fellow-traveler along the shores of Time. Our God is full of long suffering and mercy. Let us take to his Word, beloved. In it are to be found the keys of life and death. It is plain that we are not the only ones who have not clearly understood these things in times that are past, for Daniel himself, who wrote this book with all these prophetic numbers and declarations, says—"And I heard but I understood not! (but getting more bold, he says)—then, said I, O Lord, what shall be the end of these things? And he said go thy way Daniel, for the words are closed up and sealed till the time of the End." Here let us ask, how long these sayings shall be sealed and closed? God says, "till the time of the End." Then, certainly, there is a time when these important revelations shall be understood, and that period is at or near the end of the world. Yet evidently this expression does not debar those who have gone before from understanding this prophecy, for we verily know that the Apostle Paul understood and explained it in the great essential point to the Thessalonian church in his second book, and there have been many other christians since who have discovered the latitude which these sayings embraced. Nevertheless the church itself has, as a body, been ignorant of its important truths, not so much because they are prohibited by this saying, but because of their ignorance and want of faith in God and the testimony of His prophets. In the book of Revelation, which embraces about eighteen hundred years of the same period with this prophecy, Christ says—"Blessed is he that readeth and they that hear the words of this prophecy, and keep those sayings which are written therein, for the time is at hand;" and Daniel himself says—"Many shall be purified and made white, and tried, but the wicked shall do wickedly, and none of the wicked shall understand, but the wise (or righteous) shall understand." So then, it is both the duty and privilege of the servants of God to enter in upon this ground. For yet a little while, he that shall come will come, and will not tarry. Therefore, let us return by the grace of God with increased courage to the opening of His holy Word—"And at that time shall Michael stand up, the great prince which standeth for the children of thy people."

Again we are under the necessity of going back, as we are noti-

fied by the sacred writer, to the times of this great contest between the South and North, which has occupied a certain period of the history of the world at its latter end. And he explicitly says, "at that time shall Michael stand up." To whom must we apply this title. In a former chapter this designation was given to one of the chief princes of Persia, probably Cyrus; and in a following verse he says, "But I will show thee that which is noted in the Scriptures of truth: there is none that holdeth with me in these things but Michael, your prince." Or, in other words, I am now going to open up to your sight all the kingdoms and governments of this world; and there is not one of those great governments which I shall show you that holdeth with me in these things, or that unites with my principles and seeks to establish over its subjects a constitutional form of civil and religious liberty, but the government of the Glorious Holy Mountain, which I shall show you "at the time of the End," over whose christian subjects, or as Daniel expresses it "the children of thy people," shall Michael stand (or rule), the great prince, (or as we of this republic style him, the President). Of course, this manner of interpretation compels us to consider Michael as an earthly ruler, not a heavenly. We must receive the idea that God is representing some great earthly agent of His by that mighty angel who ever stands in His august presence, cheerfully doing his bidding. And he expressly says that Michael is the great prince which standeth at that time for the children of thy people. And to identify this ruler and this "glorious holy mountain," and these two contending kings, over whose government this same Michael stands, he says—"and there shall be a time of trouble such as never was since there was a nation even to that same time." Should it seem to the reader that we have succeeded in identifying this prophecy as applying to the North and South, then we have but a small stretch of faith to apply this designation to our beloved President Lincoln, who stood in heart and in fact as prince or governor of the Christian faith, and who as a great ruler was entitled to the name Michael, which means, "who is like God," from the fact that he was of a highly forgiving spirit, and also from the fact that he proclaimed liberty and freedom to four millions of a poor, oppressed people. And that there was a time of trouble during his presidency of overwhelming character no one that has lived during the rebellion can

deny; and the very photograph of our good President, taken after a long period of anxiety and care, would itself almost amount to a fulfilment of this part of the prophecy. Then his cruel and ungodly murder, with the sorrows of every nation and kindred, with their horror at such unrighteousness along with all the other difficulties and complications of evil, make this time a complete fulfilment of the prediction—"and there shall be a time of trouble such as never was since there was a nation even to that same time."

Yet there may be some who say, but the President is dead and buried long since. I can only say that he was re-elected for a second term, which embraces all the time necessary to fulfil and complete this whole history of Daniel, and probably that with other considerations, which I cannot now discuss, would be a sufficient answer to this objection. But some may ask, does God ever stoop to name or mention any earthly prince or ruler? Yes, we answer, it is quite common in Scripture. Even in these revelations of future events King Cyrus was mentioned by name long before he was born; Xerxes the Great is alluded to in the first part of this history; Alexander and Ptolemy are alluded to and many others, so that we are at perfect liberty to search and find who this great prince Michael was, and who was the people for whom he stood.

But now in its order we have come to a subject, fellow mortal, that turns back the faith of devout men and holy, that is the very end of the world and the resurrection of the dead. Here the faith of man rolls back like the tidal currents of a broken cable. They mock like the Athenians did when Paul opened to them the most majestic of all Scripture truth, and many are not so liberal as the Greeks, for they said "we will hear thee again of this matter." But it is written in dictatorial lines by the finger of God, and I am unable to pass it by unnoticed. Yet it seems that it were sacrilege to let the uninspired pen mingle its words among those of living light. So we will close this little book with the true sayings of God—"And at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt; and they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever. But thou O Daniel, shut up the words and seal the book even to the time of the end; many shall run to and fro and knowledge shall be increased."

[THE END.]



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